

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Crossover Australia: evangelistic co-op

By Marty Croll

SYDNEY, Australia (BP) — Baptists in Australia have pledged themselves to a new level of teamwork to spread the gospel throughout their nation by the year 2000.

And for the first time, they are asking Southern Baptist missionaries to help them.

"Crossover Australia," the evangelistic vision first considered by Baptists at a nationwide assembly in 1984, has ushered in a new era of cooperation between the six independent Baptist unions, which usually run their affairs separately. It also has led indirectly to closer ties between Australian and Southern Baptists.

Historically, Australians have shied away from seeking the help of Southern Baptist missionaries. But in the past two years they have asked for and received four missionary couples to help them start new churches. A fifth couple was appointed in June. Other Southern Baptists — a volunteer youth worker and three journeymen — also have been assign-

ed to Australia.

Baptist leaders say the influx of Southern Baptist workers shows barriers are dissolving between Australian and Southern Baptists. Harry Monro, coordinator for the Crossover Australia campaign, believes until recently Australian Baptists have purposely stopped short of working with Southern Baptists.

"Part of that resistance would be a historical thing," said Monro. "I think the aggressive missionary thrust of Southern Baptists has been threatening to some Australians. I think it has led to a fear among some, perhaps an unrealistic one, that if we got too close to Southern Baptists we would be swallowed up, that any cooperative venture may lead to the establishment of Southern Baptist churches in Australia."

65,000 Baptists.

Australian Baptists themselves maintain about 185 missionaries, most of whom work in Southeast Asia and the South Pacific. Out of a national

population of nearly 16 million, Baptists in Australia number about 56,000 in some 700 churches.

Australian Baptist churches, however, are just now rediscovering outreach, Monro said. In Victoria, one of Australia's six states, Monro and others are sharpening an emphasis on church starting. Last year Victorian Baptists committed themselves to starting 76 new churches and leading 10,000 people to faith in Christ by the end of the century.

As Crossover Australia develops, Monro hopes it will deepen the vision for evangelism throughout the Baptists' national structures, state unions and local churches, and in the mind and heart of each Australian Baptist. Monro also is the Australian Baptist director of MasterLife.

Jacksons appointed.

Monro has found Victoria is not the only state where a vision for evangelism is beginning to take hold. The newest Southern Baptist missionary couple was invited by the

Baptist union in the state of New South Wales. David and Judy Jackson from Amarillo, Texas, are expected to arrive in Campbelltown, a suburb of Sydney, before the end of the year.

Herman and Dottie Hayes.

The first Southern Baptist missionary couple assigned to Australia, Herman and Dottie Hayes from Haughton and Cameron, La., respectively, arrived in November 1984. The Hayeses opened Baptist work in South Vietnam in 1959 and stayed 16 years until missionaries left that country. Two years ago they were sought by the Bankstown Baptist Church outside of Sydney to begin working with a Vietnamese group in the area.

Hayes, who worked at the Southern Baptist Foreign Mission Board from 1978 to 1984, encouraging people to consider missionary careers, has helped build a congregation with regular attendance of about 80. This fall the group plans to call its first Vietnamese pastor, who has been studying a two-year Bible course. Hayes

will continue to help the group as the pastor requests, but he will spend most of his energy cultivating other Vietnamese in the area.

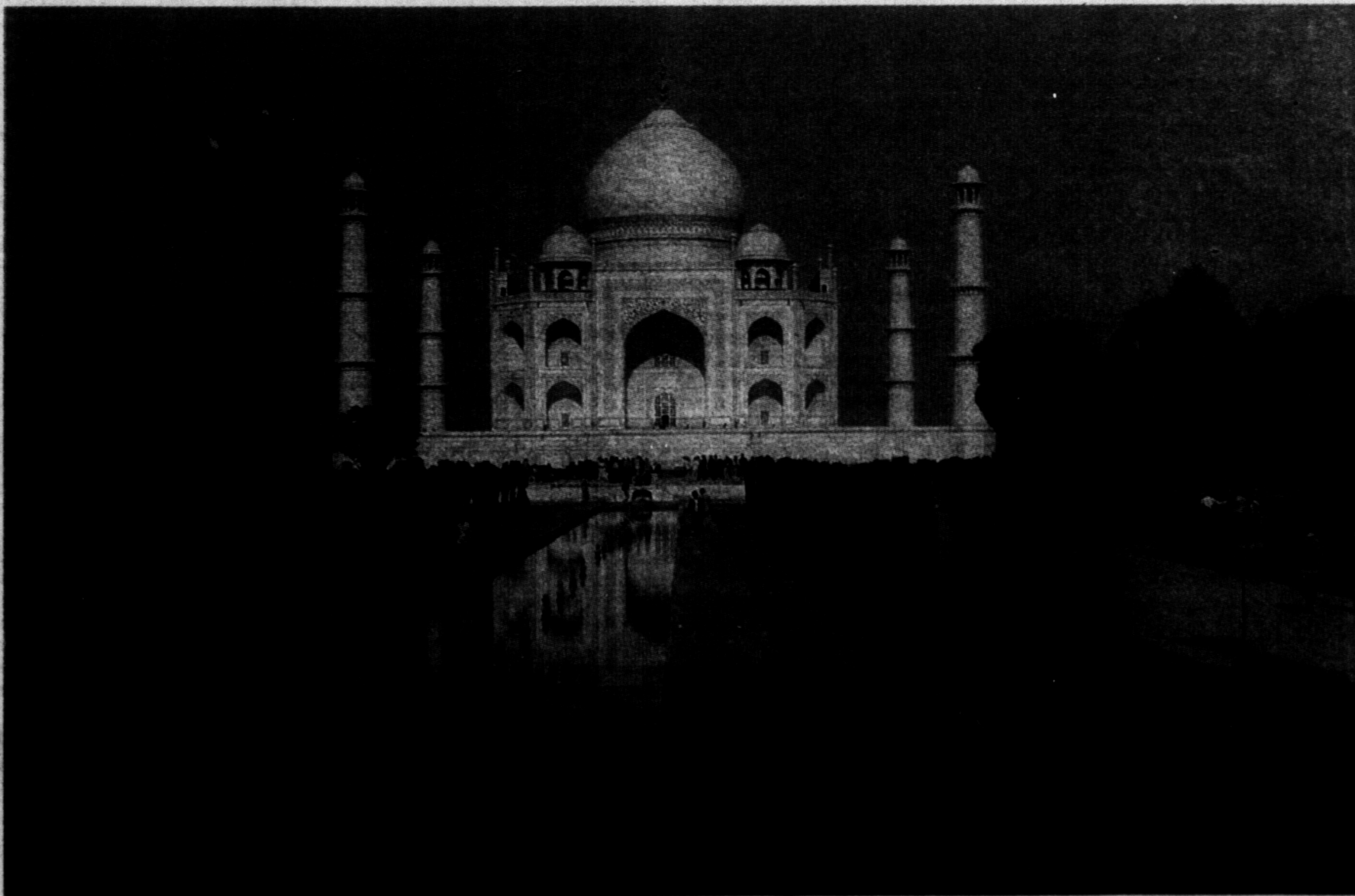
Cooperation between Australians and Texas Baptists in evangelistic crusades also has helped build bridges.

Near Bankstown, Southern Baptist missionaries Calvin and Betty Hogue of Dos Palos, Calif., are working to rebuild a congregation in the Sydney suburb of Miller.

Southern Baptist missionaries Titus and Fulga Dan, Romanians from Cleveland, Ohio, are working with ethnics in the Sydney area. Missionaries Randy and Betty Rains from Mayfield, Ky., and Birmingham, Ala., respectively, are working with Mornington Baptist Church to start a new congregation in the state of Victoria.

Only a tiny vestige of feeling against Southern Baptist help is left in his country, said Monro.

Marty Croll writes for FMB.



The Taj Mahal

An emperor, Shah Jehan, built the Taj Mahal as the tomb of his favorite wife, Mumtaz Mahal. Exalted of the Palaces, who died in 1631. Twenty thousand workmen labored continuously for 12 years and six months to complete the tomb in Agra, India. They carved it from white marble and inlaid it with gems. (See story on Page 7.) The minarets at the corners of the platform are indicative of the Moslem religion of the emperor and empress.

About 11 percent of India's 762,200,000 people are Muslims, 83 percent are Hindus, .7 percent are Buddhists, and 2.6 percent are Christians. Jerry Rankin, a Mississippian, and the Foreign Mission Board's associate director in Southeast Asia, oversees Southern Baptist missionary work in India.

—Photo by Anne McWilliams

Editorials . . . by Don McGregor

We must support it

As we approach Cooperative Program Month, which is October, we must pause to pay tribute to the concept that has made the Southern Baptist Convention what it is today.

There have been critics of the Cooperative Program among Southern Baptists since its inception. There still are some today. Most Southern Baptists, regardless of their concept of what should be under the Cooperative Program umbrella, however, believe firmly in the theory of the Cooperative Program.

As Cooperative Program Month nears, perhaps it would be well to examine some concepts and some facts.

There are three concepts that must be acknowledged if we are to be honest. The first is that the Cooperative Program is not perfect. The second is that it is not sacred. And the third is that it is far better than anything anybody else has, and it is the best thing that we have ever devised for supporting missions work.

The Cooperative Program cannot be perfect. It should not be expected to be. It is determined by a majority vote at every convention, and there is no way that it can be made to please everybody. The fact needs to be recognized, however, that it can be changed. Changes must be carefully administered, however. We mustn't begin to change programs, for which dedicated people have given their lives, without first giving serious consideration to that possibility.

If changes are needed to be made, then they should be made. If changes are to be made, however, it must be stated again that they must be very carefully considered and very carefully administered.

And that is not because the Cooperative Program is sacred, for it

is not. It can be changed. There are many who feel that changes are needed. There are many who feel that to begin tampering with the Cooperative Program would cause chaos, and we must leave it alone. As noted, however, decisions will be made by majority vote at conventions.

Many good people have made the determinations that have made the Cooperative Program what it is, and many good people are working in places of responsibility to carry out the endeavors that the Cooperative Program is financing.

Changes, if any, must come only after very cautious and very careful deliberation.

So that brings us to the third of the concepts. The Cooperative Program is by far the best vehicle for providing funds for missions endeavors. It has been accomplishing this task for 61 years.

Very likely there is no one who completely endorses everything that is to be found under the Cooperative Program umbrella. And yet in a democratic operation, the whole body goes with the decisions made by a majority vote. That is the way the decisions were made concerning the Cooperative Program.

Every program under its aegis was carefully considered at some point in time, and the decision was made by majority vote at two consecutive conventions to make each one a part of the whole.

It is the best that we have. It is better than anything else. It deserves our full support.

The Cooperative Program goal for the year that is before us beginning in October, is \$126,630,000. This is Phase I of a basic operating budget and is a

part of a total budget of \$136 million. A capital needs budget of \$5,874,000 will go into effect when the Phase I budget is met. The Phase I budget includes the mission boards; the Radio and Television Commission; the seminaries; and the Annuity Board; the Southern Baptists Foundation; the American Seminary Commission; The Brotherhood, Commission; the Christian Life Commission; the Education Commission; the Historical Commission; the Stewardship Commission; the Public Affairs Committee; the SBC budget; and Planned Growth in Giving.

The capital needs budget does not include any operating funds but does include capital funds for the seminaries, the Christian Life Commission, the Education Commission, the Historical Commission, the Stewardship Commission, and the Executive Committee.

If the capital needs budget is met, Phase II of the basic operating budget would go into effect. This includes extra operating funding for all of the items in Phase I.

The capital needs budget is \$25,944,400, and the Phase II budget is \$6,954,700.

Of the basic operating budget, the Foreign Mission Board will get 50.1 percent. The Home Mission Board will get 19.71 percent. The seminaries will get 20.49 percent. The Radio and Television Commission will get 4.14 percent. And everything else will get 5.49 percent.

So that is the Cooperative Program. It is the workhorse of Southern Baptists. It has brought us to where we are and made us what we are. There is no other way that would work for us now. We must support it.

Five reasons Southern Baptist churches will observe. . . .



Cooperative Program Month In October

Guest opinion . . . Carey in India

By Tommy King

(Part Two: William Carey's Story)

The voyage from England to India in the Danish ship *Kron Princessa Maria* was a stormy one. In all of its voyage of five months, it had not passed another ship nor stopped in any port until it dropped anchor in the heat of the Calcutta harbor. The arrival of this pathetic party went unheeded.

Carey longed to begin his work at once, but he knew that the few lessons in the Bengali language which he had received on board the ship were insufficient. He immediately employed an interpreter and set out to master the language.

Carey had taught himself Hebrew and Greek in the workshop at Moulton and in the process he had discovered his unusual linguistic gift. Now that he was in India he carried a pad and wrote down every new word as he heard it, along with its meaning and every synonym which he could ascertain.

During those early years there followed heartbreaking experiences of poverty almost to the point of starvation, personal illness, the mental illness of his wife, and the death of one of his sons. He also faced the opposition of the British Government and the ridicule of the British Press. The editor of the *Edinburg Review* sneered at him as "a consecrated cobbler, a delirious mechanic, and a didactic artisan." For a time it appeared that his great enterprise of faith would fizzle into failure. But Carey was not one to give up. In a letter to Dr. Ryland, Carey wrote, "Few

people know what may be done till they try, and persevere in what they undertake."

At the height of Carey's frustration and sense of failure there came an invitation that was to change the course of his life. Through connections with Carey's associate, Dr. John Thomas, an offer was made by the British businessman, Mr. G. Udney, for Carey and Thomas to become managers of his new indigo factories at Mudnabati in the district of Malda. His duties in the indigo factory kept him busy for only three months of the year but the salary of 250 pounds, plus commission and a share in ownership, provided a comfortable living for his family with money left over to devote to his missionary passion. The time off from the factory allowed him to preach and engage in other missionary endeavors in the 200 villages of his district. Carey refers to these six years at Mudnabati as his "second apprenticeship," for it allowed him time to master the language and learn the customs of the people. Even during this apprenticeship Carey was not idle. He sought to manage the factory on Christian principles and whenever he observed a wrong he sought to make it right. Carey arose in wrath when he saw a widow burned alongside her dead husband or mothers hurling their babies into the sacred Ganges River. Carey went into action and collected evidence showing that in one six-month period, around Calcutta alone, nearly 300 widows had been burned, more than 10,000 in all of India.

(Continued on page 7)

Guest opinion . . . The Cooperative Program

By Al Shackleford

The Cooperative Program is "cooperation" in at least two ways: (1) it is a way for state conventions and the Southern Baptist Convention to cooperate in dividing the undesignated funds which come into a state convention office, and (2) it is the way that various Southern Baptist Convention agencies cooperate in dividing the SBC Cooperative Program according to a budget approved by messengers to the Southern Baptist Convention.

When the Southern Baptist Convention was organized in 1845, the financial plan was for individuals and churches to contribute directly to various state and national Baptist agencies and institutions. As the denomination

grew in age and size, so did the number of causes — all worthy — appealing for funds.

What evolved was the procedure for each of these agencies to go directly to local churches and appeal for support. This resulted in two undesirable effects:

(1) The agencies which had the greatest heart appeal — such as foreign missions and orphans' homes — usually got the biggest support. Churches were besieged by many requests to invite these representatives and to take special offerings.

(2) Not all churches were confronted by the challenges of these causes. Naturally, the agency representatives wanted to go to the larger churches — where there would

be larger offerings. Before the 1920s, it was estimated that fewer than 40 percent of the Southern Baptist churches had contributed to any cause outside the local church. The financial burden of all these causes was carried by about 15 percent of Southern Baptists.

After several attempts to form some type of unified Baptist mission budget, the pressure of mass debt (intensified by the economic crisis of World War I) became the catalyst that brought it all about.

The 1919 Southern Baptist Convention launched the Seventy-five Million Campaign to bring financial solvency to state and SBC agencies. The money was to be given over a five-

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Pastors schedule first conference for Nov. 10

By Tim Nicholas

The first Mississippi Baptist Pastors' Conference will take place in Jackson, Monday, Nov. 10, just before the annual meeting of the Mississippi Baptist Convention, Nov. 10-12. The meeting will be at First Church, Jackson, also site of the convention.



All speakers and musicians, except for the closing speaker, Darrell Robinson, pastor of Dauphin Way Church, Mobile, are Mississippians.

Preaching will be Victor Bonner, pastor of New Hope Church, Lowndes County; Tommy Vinson, pastor of Colonial Hills Church, Southaven; Bill Henderson, pastor of New Bethel Church, Carroll County; Jon Doler, pastor of First Church, Raleigh; and Bill Causey, pastor of Parkway Church, Jackson. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will also be on program.

Musicians include R.L. and Beth Sigrest of Yazoo City; the senior adult



Causey



Doler



Vinson



Robinson

choir of First Church, Clinton; Potter's Clay ensemble of First Church, Columbia; David Oliver, minister of music at Crossgates Church, Brandon; Graham Smith, associate pastor at Morrison Heights Church, Clinton; Tanner Riley, minister of music at First Church, Starkville; and Gary Anglin, minister of music at First Church, Pascagoula.

The program will begin at 10 a.m., Nov. 10, and conclude at 4:45 that afternoon. The convention begins that evening.

The Pastors' Conference was put together by a committee appointed by the convention president last year after messengers approved such a meeting. Gene Henderson, pastor of

First Church, Brandon, chaired the committee which was composed of pastors.

Prior to the 1985 Mississippi Baptist Convention, an independent meeting of pastors took place in Jackson. The motion to have an official Pastors' Conference was in response to a felt need by messengers to have such a meeting affiliated with the convention.

Purpose of the Pastors' Conference, according to Henderson, is "to meet the spiritual needs of the pastors, to give them encouragement, and to let them hear fellow pastors preach God's word." The meeting, which is open to the public, said Henderson, "is primarily of and for preachers."

FMB is filling only one in five preacher needs

By Eric Miller

RICHMOND, Va. (BP) — The harvest of people needing Jesus Christ is abundant, but preachers going to the mission fields are too few, Southern Baptist Foreign Mission Board officials claimed during a Sept. 11-12 meeting.

Although people with skills in education, health care, and mass media are much needed, people with evangelistic skills are needed the most, they said.

Area directors who oversee missions work outlined these needs in an annual meeting with the board's personnel selection representatives, who identify and process missionaries.

Southern Baptist missionaries in 107 countries are requesting persons to fill 412 additional assignments on the field for 1987. Singles as well as couples will be considered.

Missionaries are asking that half be people with skills in general evangelism. These missionaries are vital to the basic thrust of winning people to Christ and starting churches,

said Bill Morgan, director of the board's missionary enlistment department. "They are core people," he insisted.

Far too few Southern Baptists are responding to this need for church starters, Morgan said. So far this year, he explained, "we're only filling one in five requests (for such preacher-evangelists)."

While the board needs church starters in the greatest numbers, it also has critical needs for other missionaries with professional skills, area directors said.

In The Gambia in West Africa, a dentist is needed so badly that the existence of "the whole mission could depend on whether we find that dentist," said West Africa Area Director John Mills. The government is allowing missionaries on the promise of a dentist locating there.

Each of the eight area directors categorized needs into the top 15 most crucial needs for their areas of the world. The lists show missionaries are

needed to teach in seminaries in 12 countries — Guatemala, Costa Rica, Panama, Mexico, Venezuela, Ecuador, North and South Brazil, Lebanon, Singapore, Malaysia, Indonesia, and Macao near Hong Kong.

Thirty-one countries need missionaries to start churches. The needs stretch from Panama and Trinidad in Central America to the Philippines, Korea and Japan on the other side of the world. They encompass almost every continent where Southern Baptists have work.

People with agricultural skills are needed in Haiti and Guyana, while doctors and nurses are needed in Yemen, Gaza, Nigeria, Ghana, Zimbabwe, Thailand, and Indonesia. Dentists are needed in Guyana, Benin and The Gambia.

Requests consisted of 202 missionaries to work in general evangelism, 90 others to work in church development, 22 in education, 41 in health care, 12 in mass media, 10 in

(Continued on page 4)

Laymen organize to quash politics

By Toby Druin

FORT WORTH, Texas (BP) — Describing themselves as "Mainstream Conservative Southern Baptists," four Texas Baptist laymen have called on laypersons across the Southern Baptist Convention to "get involved — now" to end the controversy that has plagued the denomination the last seven years.

Speaking to a crowd estimated by host pastor James Carter at "700 to 800" at University Baptist Church here, Sept. 11, the laymen, all deacons, urged a restoration of trust, integrity and unity among Southern Baptists. At the same time they called for an end to the fundamental-conservative publication, *The Southern Baptist Advocate*, and criticized "liberalism" they said exists in the footnotes of the *Criswell Study Bible*.

The four — John Baugh, president of Sysco Food Systems, Inc., and member of Second Baptist Church of Houston; W. Dewey Presley, retired president of Interfirst Corp. and member of Park Cities Baptist Church of Dallas; Connally McKay, retired appeals court judge and member of Green Acres Baptist Church of Tyler; and Maston Court-

ney, attorney and member of First Baptist Church of Amarillo — said the Fort Worth meeting was the first of several they plan across Texas.

No dates were announced, but the next "prayer and information" meetings, they said, will be in Abilene, San Angelo, and Amarillo. Others will follow in the Dallas-Fort Worth area and Houston and other areas. All will be open to the public. They called for an end to secret meetings in the convention, especially meetings of the SBC Peace Committee.

The laymen, who said they were "just four out of hundreds" who could have spoken, said they represented no denominational agencies and were financing the meetings out of their own pockets because of "deep, heartfelt concern" for the convention. They believe in the fundamentals of the faith but are not "fundamentalists," they said.

All four have been active in the denomination. Baugh currently is a trustee of the Texas Baptist Foundation, although he said the next meeting of the board would be his last. His term expires this year. Courtney

(Continued on page 4)

Patterson denies footnote is example of liberalism

FORT WORTH, Texas (BP) — Paige Patterson, managing editor of the *Criswell Study Bible*, denied Sept. 12 that a footnote in the *Criswell Study Bible* is an example of liberalism.

Patterson, president of the Criswell Center for Biblical Studies in Dallas, responded to criticism of the footnote sounded by Texas Baptist laymen John Baugh, W. Dewey Presley, Connally McKay, and Maston Courtney. "The note raises a question about the nature of what kind of blood it was, exactly what the author meant by that, but it does not deny the occurrence of an actual miracle," Patterson said.

"However," he said, "the note certainly could have been clearer and could have been written in such a way, with greater care, so as to dispel anybody's idea that an actual miracle of great significance did not in fact occur."

He said "quite a number of corrections" are planned for subsequent

publication of the study Bible and expressed his gratitude "for anybody who helps us out," regardless of their intentions.

He said what is already out in the marketplace can't be changed, "but we certainly never said the notes to the *Criswell Study Bible* were infallible and inerrant — only the text of Scripture."

"We are deeply grateful, whatever the motives may be, for anyone who points out weaknesses in the *Criswell Study Bible*, or for that matter anything else we do that could be construed as a denial of anything the Bible says."

He added he hopes John Baugh will apply the same standards "by which he is judging our work to that of Roy Lee Honeycutt (president of Southern Seminary in Louisville, Ky.) and the *Broadman Bible Commentary* and others."

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107

Missionaries Bill and Elba Womack have moved to the Caribbean island to start Baptist churches.

St. Martin, located about 150 miles east of Puerto Rico, has a population of 30,000 people. The southern half of the island is governed by the Netherlands Antilles; the northern half is a dependency of Guadeloupe, an overseas department of France. The Womacks will begin work among primarily English-speaking people in the southern area.

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has transferred a missionary couple to a new mission field, St. Martin. The action brings to 107 the number of countries and geographical entities where Southern Baptist missionaries work.

Laymen organize . . .

(Continued from page 3)

is also on the Foundation board. Presley is a trustee of Baylor University, a member of the administrative committee of the state convention, and is a member and immediate past chairman of the SBC Executive Committee. McKay has been a Baylor trustee.

The four said they have informed SBC President Adrian Rogers and Peace Committee Chairman Charles Fuller of Roanoke, Va., of their meeting plans and offered to send Fuller a videotape of the meeting if he would share it with the Peace Committee. Fuller told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, about an hour before the meeting began that he was aware of the meeting.

The four laymen said they also had invited the last four presidents of the Southern Baptist Convention and Pastor W. A. Criswell of First Baptist Church of Dallas, to join in their effort. "If just one would (join)," said Courtney, "trust and integrity could be restored. Pray for that man."

The four charged that political maneuvering, a "spirit of McCarthyism," "Norrisism" and deceit have placed a "creeping, unsettling chill" over the denomination. They asked laymen to seek the dismantling of political frameworks so that integrity could be restored. Among actions they suggested to be taken by laymen would be for them to keep records of "wrongdoings — violations of Proverbs 6:16-19." They are encouraging lay participation because pastors face reprisals from the current denominational power structure, they said.

They distributed forms to be used by concerned laypersons "to keep a simple record of issues about which you read or hear in order to be fully informed." The form carried the name "Laity for . . . the Baptist Faith and Message" with the address P. O. Box 742904, Dallas, TX 75374-2904, Phone (214) 341-2499.

Another form asked for the names, addresses, and church membership of "My Southern Baptist Friends in Other Churches" and gave the same address; another asked for persons to identify themselves with "Laity for . . . the Baptist Faith and Message" expressing love for "our missionaries Home and Foreign, giving generously to the Cooperative Program" and "encouraging" the seminaries and other SBC endeavors.

The laymen, speaking alternately, underscored their faith in Missions Texas, the effort focusing on building 2,000 new churches in the state and in Texas Baptist and Southern Baptist Convention institutions, particularly Southwestern Seminary in Fort Worth and its president, Russell H. Dilday Jr. They affirmed their support of stands the Texas convention has taken on abortion, infanticide, pornography, gambling, and state-mandated prayer in the public schools.

Presley said the paramount question today is "Will the Southern Baptist Convention split?"

"It is divided now and some are determined to reach absolute political control," he said. "The convention will be split end to end unless we free ourselves of these political tentacles and begin walking together in the freedom of Jesus Christ."

The Dallas layman said the group will do four things in their meetings — give factual information, speak the truth, request information when charges are made, and provide opportunities for persons to speak to charges. Their purpose, he said, is to restore "truth, integrity, and mutual trust and unity in the convention affairs" and "remedy as much as possible the wrongdoings of recent years."

They singled out for particular criticism secret meetings, especially of the SBC Peace Committee, and while urging freedom of the press, nevertheless called for the elimination of the Southern Baptist Advocate, labeling the independent publication begun in Dallas and now edited in North Carolina as undeserving of the "Southern Baptist" name and "the real peacebreaker" in the convention.

Baugh said had it not been for the vitriolic July 1986 convention issue of the Advocate, which has been published spasmodically over the last six years, the layman probably would not have held last week's meeting. The Advocate, Baugh said, "irreparably shattered the peace."

Meetings of the Peace Committee, Baugh said, have been carried out in a "clandestine atmosphere" and minutes of the meeting have been sealed for 10 years to deny Southern Baptists access to the deliberations. The committee was appointed by the "political hierarchy," he said, and includes 15 "fundamentalists" among its 22 members claimed Baugh.

Also criticized were comments in the Criswell Study Bible, Baugh, cited

a soon-to-be-published book, singled out one footnote on the seventh chapter of Exodus where God turned the river to blood. The CSB explanatory note of the passage, Baugh said, states ". . . which suggests that the 'blood' was filtered out by the sandy soil. This is not possible with literal blood. Thus the word may suggest merely a change in color." They distributed a sheet citing other examples.

Baugh said such commentaries by others have been deemed examples of liberalism by "fundamentalists." There are other such examples of "liberalism" in the Criswell Study Bible, he said.

"They have humanized a miracle," he said. "Truthfully, who are the liberals?"

In a brief question-and-answer session capping the two-hour meeting, persons from the audience asked about interest in the SBC about solving the controversy, when the next meetings would be held and the availability of tapes of the meeting. Baugh said he is asked about it everywhere he goes. Tapes will be available, he said.

One man, who said he was a member of First Baptist Church of Dallas, asked the laymen why they felt the "more conservative" movement began in 1979.

Baugh answered that in 1979 there may have been "some cause for concern" about some institutions, but it could have been handled better than through political maneuvering. The concern "got off track" into a desire for more and more control, he said.

Baugh was asked about his relationship to Edwin Young, his pastor at Second Baptist Church of Houston, and often considered one of the leaders of the fundamental-conservative group.

Baugh said he loved his pastor and his family and praised his ability as a communicator.

He said Young has stated he is on neither side of the controversy. He cited a sermon Young preached on "Side Streets" at the Southern Baptist Convention in 1980 as evidence he had not chosen sides. Baugh said he would "find it inconceivable that Dr. Young would be anything other than consistent in applauding the expectation that our conduct will reflect the expectations of our Lord and Savior Jesus Christ . . ."

Toby Druin is associate editor of the Baptist Standard.

H'burg run to coincide with World Hunger Day

The second annual "Run for World Hunger," hosted by First, Hattiesburg, will be on Oct. 11. As with last year's race, the run will coincide with "World Hunger Day," an annual emphasis of the Southern Baptist Convention.

In 1985 the run had more than 150 active participants plus 200 registrants. A total of \$2,000 was raised for world hunger, with 90% (\$1,800) going to the world hunger fund of the SBC and the remaining 10% (\$200) to "breadbasket," a local cooperative interdenominational food program in the Hattiesburg area.

Sponsors of this year's run are Trustmark National Bank, Forrest General Sports Medicine Clinic, and the Hattiesburg Coca-Cola Company.

The run has two separate levels of

participation. A one-mile walk/run will begin at 8 a.m. and a 10,000 meter run at 8:30 a.m. Both will begin and end at the church.

Registration fees are the same for each race. Pre-registration, on or before Oct. 2, is \$7. All registrations after that date will be \$8.

All entrants will receive a "Run for World Hunger" T-shirt. Trophies will be awarded to the top three male and female runners in the 10K race according to age groupings. Certificates of participation will be given all those who complete the one-mile walk/run.

Address all mail to First Baptist Church, 510 West Pine, Hattiesburg, Miss. 39401, or call (601) 544-0100. Peter McLeod is pastor.

FMB names Warrington as candidate consultant

RICHMOND, Va. — J. Thomas Warrington, of Melbourne, Fla., has been named a candidate consultant for the Southern Baptist Foreign Mission Board.



The former missionary will work with those interested in foreign mission careers, leading them through the application procedure from initial contact to missionary appointment.

He will be responsible for the Southern region of the United States, including Mississippi, Alabama, Florida, and Louisiana, including

New Orleans Seminary.

Warrington was a chaplain and director of pastoral care at Holmes Regional Medical Center in Melbourne from 1983 until recently. He also has been pastoral counselor and associate director for the Family Center in Houston.

He was a career missionary to Costa Rica from 1976 to 1982. Before his appointment, he was pastor of several churches in Louisiana and Mississippi.

A native of Jackson, Miss., he has a bachelor's degree from Belhaven College, Jackson, Miss., and a master of divinity degree from New Orleans Baptist Theological Seminary.

He is married to Sandra Dill of West Point, Miss.

First, Jackson, to sponsor Singles Weekend

First Church, Jackson, is sponsoring a Singles Weekend, Oct. 3-5, featuring Luci Swindoll and the musical group Truth.

Swindoll is author of the books "Wide My World, Narrow My Bed" and "You Bring the Confetti."

Seminars for the weekend include

sessions on advanced Bible study methods, "Divorce: Establishing Alternate Plan B," money management, nutrition, job satisfaction, and "Finding a Friend for Life."

Cost of the program is \$15. For more information, phone the church at 948-8780.

COM will meet in Pass Christian

The fall rally for Mississippi Campers on Mission will be Sept. 26-28 at the Kountry Kampers Campground at Pass Christian.

The program for this mission-oriented camping group (which is open to new members) will include workshops on how to hold Big A Clubs, making of a cathedral window quilt, and making of puppets.

Following registration which begins

at 4:30, Sept. 26, there will be a group supper cooked by volunteers. Ronnie Cottingham of Lucedale will give a musical concert after supper.

Saturday includes workshops and free time. Red and Agnes Worrell, June and Russell Shaw, and Jane Rochester will tell about their mission service and Sunday morning Olan Rayburn will lead in the worship service.

Foreign Board is filling . . .

(Continued from page 3)

business services, and 26 in community development and support services.

Board officials noted increased specialization among seminary students could hurt missions. Broader seminary training is needed.

Officials also noted "fewer are hearing the call to the Middle East," which "remains one of the more neglected areas." A nurse and midwife is need-

ed at the Jibla Baptist Hospital in Yemen, where 600 babies are delivered monthly.

Countries vary in the methods best suited for winning their inhabitants to Christ. Mills pointed out in West Africa, "You've got to do something to show you care about the man" who is to be won to Christ.

That is why a water developer, for example, is needed to drill wells and

provide fresh water in Liberia. "Half of the physical ailments and illnesses in West Africa could be wiped out if they had safe water," Mills noted.

Further information is available through Louis Cobbs, director of personnel selection, or Morgan, missionary enlistment, Foreign Mission Board, Box 6767, Richmond, Va. 23230 or by phoning (804) 353-0151.

Eric Miller writes for the FMB.

15 - Passenger Church Vans

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Volunteers sing at Retardation Center

A group of volunteers from Harrisville Church, Simpson County, sings for the residents at Boswell Retardation Center in Sanatorium. Harrisville Church, along with others in the association, take time about, leading Sunday afternoon worship services at the center. The ongoing project was initiated by Glen Schilling, Simpson's director of missions, with the endorsement of Boswell's chaplain Randall Childres.

Mississippians chosen for women's conference program

A number of Mississippians will be among the speakers and musicians on the program of a women's conference at New Orleans Seminary, Oct. 2-4.

The conference, entitled, "Lord, Change Me..." will include seminars on such topics as parenting, husband-wife relationships, divorce, sorrow, priorities, evangelism, diet, and appearance.

Mississippians who will speak in seminars include Marjorie Kelly of Jackson, on "Changed by Using My Gifts!" Beth Cooper of Yazoo City on "The Trying Years — Empty Nest, In-laws, Grandparenting," and Sue

Tatum, also of Yazoo City, on "Live and Help Live! Lifestyle Evangelism."

Mississippians who will present special music include Lisa Leavell and Eva Hart, both of Jackson, and Jarvis Rose Nichols of Picayune. Carol Aultman, formerly of Mississippi, wrote the theme song for the conference.

Keynote speakers for the program will include Ann Kiemel Anderson, Marge Caldwell, Evelyn Christenson, Millie Cooper, and Dot Sample.

For more information contact the seminary at (504) 282-4455.

Two churches will join in lay-led revival effort

A lay-led Brotherhood-sponsored revival with a rare twist will take place Oct. 1-5 at Calvary Church, Pascagoula.

The revival is a joint effort of two churches in two states — Calvary in Mississippi and First Church, Mobile, Ala. Coordinators are Fred Roan in Mobile and Tim Stokley in Pascagoula.

A kickoff leadership banquet is set for Sept. 26 at the Calvary Church with William K. Weaver Jr., chancellor and founding president of Mobile College as speaker.

The schedule is as follows: Oct. 1 — Bill Roberts of Mobile, giving testimony and Rex Braswell of Hattiesburg, preaching; Oct. 2 — John Hickson of Mobile, giving testimony and James Walters, pastor of First Church, Mobile, preaching;

Oct. 3 — Mickey Parish, deacon chairman, First Church, Mobile, giving testimony and Virgil Pittman, senior federal judge, Southern Alabama, preaching; Oct. 4 — Will

Gentry, student at the University of South Alabama, giving testimony and Tom T. Martin of Mobile preaching.

Oct. 5, morning — Porter Roberts of Mobile, giving testimony and Fred Roan Sr., preaching; Oct. 5 evening — Jim Thompson, giving testimony and W.D. Brunson preaching.

Music will be coordinated by Alba Beasley Jr., of Mobile.

George Berger is pastor of Calvary Church, Pascagoula.

Gulf Coast will dedicate student center

The Baptist Student Union of the Mississippi Gulf Coast Junior College is holding dedication services for its new student center at the Jefferson Davis Campus in Gulfport.

The service will take place Oct. 19 at 3 p.m. Tim Thomas is BSU director.

Live teleconference for ACTS, BTN will take place in 17 locations

A live teleconference for ACTS and BTN will take place in 17 locations on Oct. 7, 7-8:30 p.m.

Purpose of the teleconference will be to give an update on the ACTS television network and the Baptist Telecommunications Network and to model this method of training, says Farrell Blankenship, who directs Mississippi Baptists' Broadcast Services Department and will convene the program which will originate at the Baptist Sunday School Board in Nashville.

Others on the program will be Joe Denney, director of telecommunications for the Sunday School Board, and Bill Nichols, director of affiliate

relations for the ACTS Network at the Radio and Television Commission.

Sites and convenors for the 17 locations include:

Highland Church, Senatobia, Emmett Wade; Harrisburg Church, Tupelo, Mackie McCollister; First Church, Saltillo, Wayne Carter; First Church, Plantersville, Rick Spencer; First Church, Cleveland, Rusty Holcomb;

First Church, Kosciusko, David Hulsey; Hinds-Madison Association office, Jackson, James Webster; Lauderdale Baptist Center, Meridian, Leon Young; First Church, Hazlehurst, Robert McCann;

Jones Baptist Association office,

Laurel, Maurice Flowers; Covington-Jeff Davis Association center, Collins, Ken Stringer; Pike Association office, McComb, Glen Williams; Temple Church, Hattiesburg, Ken Hopkins; Morgantown Church, Natchez, Thomas Broadhead; Gulf Coast Association First Church, Gulfport, Jim Dalrymple; First Church, Biloxi, Jimmy Lawrence; and First Church, Moss Point, Newton Hendrix.

Target audience includes pastors and other church staffers, directors of missions, BTN coordinators, media library workers, and any other interested persons.

Some folks practice moderation to excess.

First, Jackson votes \$22.5 million plan

First Church, Jackson, which earlier approved a \$16 million expansion plan for its downtown facilities, voted Sunday to increase expenditures by an additional \$6.5 million to meet costs of the plan.

Currently, the church holds three worship services and holds three Sunday School hours spread over several blocks.

The five level educational building being planned for will allow all Sunday School to be held under one roof. And expansion of the sanctuary, retaining its Gothic styling, will allow for a reduction to two worship services. Sanctuary seating capacity will increase from 1,500 to 3,000.

Frank Pollard is pastor of the church which has approximately 7,000 members.

Acts Network

Sept. 27

8:00 a.m. — MOODY SCIENCE: "To the Unknown God" — George Sweeting used the history of classical Greece to show that life without God brings downfall. History of the Olympic Games is included.

Sept. 26

7:30 p.m. — SUCCESS: Susan Oliver talks with Florence Rowell, Mother of the Year.

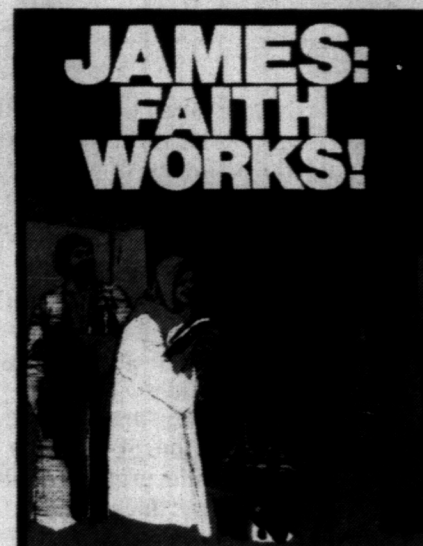
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Encounter the challenge of



Come to January Bible Study

Blue Mountain College — Student Center
September 29th

9:30 - 3:30

Mississippi College — Hall of Fame room
October 1st

9:30-3:30

William Carey College — Student Center
October 2nd

9:30 - 3:30

Teachers



Mrs. Rosa Jo Smith
Chattanooga, TN

Youth
Leadership



Dr. Charles E. Myers,
Jackson, Pastors,
Ministers of Education,
Directors of Missions,
Staff Members

FREE LUNCH

Circus midget, saved from tiger's fangs, finds himself snatched from jaws of sin

John and Nell Smith, missionaries to Indonesia from Mississippi, report in their newsletter: "It was amazing how God used this incident to show how his love flows through his children to reach others. Dadang, the midget clown who has not been with the circus very long, and is still a strong Moslem, was absolutely amazed how Iwan, a Christian, could risk his life to save him."

"When this act of courageous love is mentioned in Iwan's presence, he just shyly tucks his head and ascribes the unusual strength and love to his indwelling Jesus. They are both recuperating in a local hospital and look forward to a speedy recovery."

And then in the final paragraphs of the Smiths' letter comes a news flash: "John just returned from the hospital where he spent most of the morning with Iwan and Dadang. Iwan joined John in witnessing to Dadang who confessed that there was a big problem of sin in his life that needed to be cleaned up. We shared with him from the Word of God that God loved him and had sent Jesus to deal adequately with the problem of sin that has so long kept him bound in death and separation from God."

"He confessed that through seeing the love of Jesus in Iwan when he so courageously snatched him from the jaws of physical death in the tiger's grip, he would truly

trust this same Jesus to save him from spiritual death. I wish that you could have experienced the joy that the three of us shared as Dadang trusted Jesus as Savior and Lord."

"Iwan was especially aglow to think that God had used him to reach someone for new life in Christ. Iwan will be dismissed from the hospital today and will go to Garut to join the circus. Garut is a town about two hours from here where the circus opened last night. Iwan tells me that he is anxious to give a testimony about his awareness of God's presence and strength in his life, also about the brevity of life when one is without Christ. He has asked to bring the message on Sunday morning at the



circus worship service. It seems that God is raising him up to be the new spiritual leader for the circus troupe."

The Smiths may be addressed at J. Katalina Raya 4, Cimahi 40535, Indonesia.

A few weeks ago, the Oriental Circus, often called "the Christian Circus," was playing in Bandung, Indonesia, when an accident happened. (The story of the accident was printed in the Baptist Record several weeks ago.) One night during a magical act, a tiger momentarily escaped and mauled one of the midget clowns, scalping him with its fangs. On impulse, Iwan, a trapeze artist, and one of the leaders of Christian worship services held among circus members, jumped to the rescue. He pinned the tiger to the ground with a huge stick, but not before the tiger had sunk its fangs into Iwan's leg, impairing his ability to perform or even to walk.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Roxie centennial

Editor:

On May 3, 1987, the Roxie Baptist Church will celebrate its centennial. We are anxious to know the whereabouts of the following men who were active in our church:

Jerry Talley
Robert E. Thompson
James Douglas Allen
Raleigh McGougan
Wayne Saxon

Jimmy Bowman
Joe Robertson
Zeno Randall Wells
Harry Hillman
Joe Robison
Jimmy Little

If anyone has information on these men, please send it to the Roxie Baptist Church, Roxie, Mississippi 39661.
Jewel Hester, Chairman
Centennial Committee

Noxapater anniversary

The Noxapater Baptist Church will celebrate its 150th birthday in April, 1987. We are trying to locate descendants of as many of the early pastors as possible.

The following have been pastors of the church: John Holman, Joseph M. Brown, John B. Poteet, William M. Burks, H. J. Vanlandingham, T. B. Alton, W. B. Hollis, J. M. Russell, W. D. Kitchens, J. N. Walker, J. W. Sims, W. S. Rushing, W. B. Williams, H.

Savil, W. H. H. Fancher, J. T. Sargent, W. T. Carroll, J. D. Fulton, L. B. Fancher, L. B. Campbell, J. F. Sansing, S. W. Rogers, S. P. Morris, B. L. McKee, C. C. Weaver, J. S. Johnson, Ivor L. Clark, W. B. Abel, Leo Barker, and Gowan Ellis. Any information, names, addresses, etc. for any descendants of the above will be appreciated. Same should be sent to Zula Caperton, Rt. 1, Box 26, Noxapater, Miss., 39346.

Source of power

Editor:

We as Americans today hear a lot about preserving our natural resources, but there is a supernatural resource that we are in danger of losing. That resource is the key to our effectiveness as Christians, the leadership of the Holy Spirit. What I am about to say is hard medicine to swallow, but God got me out of bed to write this letter because he wanted somebody to read it. I believe that the majority of our Southern Baptist preachers are depending more on what "Dr. know it all," or what some theologian has said than what the Word of God says. What happened to the days when the Bible was the last word on any subject, disagreement, or question?

We are the most blessed people in the world. We have the whole word of God as a lamp unto our feet, and the Holy Spirit living within us to guide us through every day. We as Chris-

tians don't need to hear what some theologian believes the Word means or what the world believes, but we need to hear the Word. What does God say? Most pastors have watered down the Word so much with their great education and vocabulary that their messages are powerless. People, face it, the power is in the Word! Paul said in I Cor. 1:17 that "Christ sent him to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect."

Please read all of I Cor. 1 & 2. Our only hope, if we are going to have a faith worth preserving, is for Southern Baptist preachers to get back to the Book and let God's Holy Spirit speak through them. How close are we to trading something priceless for something less than worthless?

Larry Davis
Crooked Creek Baptist Church
Silver Creek, MS

Christian education

Editor:

Nestled in the hills of North Mississippi stands Blue Mountain College, a college dedicated not only to academic excellence but also to the spiritual development of all who "enter to grow and depart to share."

Blue Mountain College provided me the opportunity to earn a good education and at the same time to grow spiritually. My Christian values were reinforced and strengthened. Emphasis on Christian living undergirded my formal education and cemented the foundation that I needed to be able to "live" successfully.

The need for emphasis on the spiritual development of young men and women cannot be over-stressed. In today's society a young person must be equipped with the "spiritual tools" that will enable him to stand firm when the world's pressures pull at him from every direction. The Christian education that Blue Mountain College affords its students is most beneficial in helping them to

cope with the problems of society and to realize their inherent worth as individuals.

I have forgotten many of the "book-lessons" that I learned at BMC, but it is extremely difficult for me to forget those "life-lessons" that I acquired while I was a student in a Christian college.

I am concerned that many young people seem to have the idea that a Christian college would be a "drag." I surely did not find life a "drag" at BMC. I had more fun there than I have ever had. Why, there was something going on all the time; in fact, I couldn't take it all in. It is just a matter of how one defines "fun."

I am sure that many Blue Mountain College graduates share my appreciation of and love for BMC — a college dedicated to Christian education.

Thanks again, BMC!

Sincerely,
Faye Walker Pepper
Mantee
Class of 1958

Clarke College — A great place

Editor:

Clarke College has been around for a long time. Many lives have been transformed on the campus at Clarke. One can find there Christian education at its best.

I entered Clarke College as a full-time student in the fall of 1979. The uniqueness of the school was very impressive to me. There was such a sweet spirit which permeated every phase of life on campus. The students were family. Everyone cared about the other person. Many of my best friends today are those I met at Clarke College.

I will always be indebted to the professors at Clarke. Not only were they interested in one's grades but they were also interested in the whole person. Dr. C. H. Melton, professor at Clarke, made an indelible impression upon my life. He instilled within me a love for God's Word and a deep appreciation for Southern Baptists. Dr. Mary Jane Myers, who is the head of the Division of Elementary Educa-

tion, loved her students with a sacrificial love. She spent hours after classes counseling with students who needed help. She has a great insight in spiritual things. Dr. James Reed, now dean of Clarke College, is a splendid history teacher. Daily he exemplified the Christ-like life. Men like Dr. Eddie Ruddick and Rev. J. B. Costilow, have contributed so much to Clarke and to Southern Baptists. Mrs. Evelyn Williams, director of financial aid, has helped hundreds of students in financial aid. She goes the second mile when it comes to helping students.

Clarke College offers a well-rounded education. I encourage parents and high school seniors to consider Clarke College for a Christian education. Clarke offers various programs with a Christian perspective. Give Christian education a chance. Try Clarke College.

Terry Williams "1981"
Pastor
Mantee Baptist Church

Love thy neighbor

Editor:

I am William Pace, my family and I attend and belong to Gaston Baptist Church, Booneville, and I am a disabled vet.

I have said many times a pastor's place is in the pulpit winning lost souls and visiting the sick.

1984 I told Brother Milton Koon to take his money that he would spend for a chain saw and spend it for gasoline visiting the sick. I would see that his wood got cut and delivered free. Also since he had no place to fatten a hog, we would fatten the hog and all the cost for him would be the slaughtering. That we did.

Now Brother Chuck Hampton has taken Brother Koon's place so this morning we hauled Brother Hampton's 250 lb. hog to slaughter. He bought the shoat for \$38.00 and paid for the slaughter.

I read in the Bible where it plainly says "Love thy neighbor as thyself."

Respectfully yours,
William Pace & family

Contemporary Christian music

Editor:

I really don't know where to start this letter. I am so frustrated over the contemporary Christian music issue that I don't know what to do. I am a 19-year-old student at Mississippi State.

This past summer, I worked at Gulfshore Baptist Assembly on the coast. While the recent youth night controversy rages, I cannot help but think about my experiences this summer with CCM (contemporary Christian music). We hosted about eight youth conferences over the summer, each averaging about 250-300 youth. In other words, we had the chance to minister to a lot of young people.

As staffers, one of our duties was to run the "sound room" during the nightly youth assemblies. This meant working the mikes, speaker lights, and providing "background music" for the youth as they mingled before

(Continued on page 9)

Carey in India

(Continued from page 2)

Vigorously protesting these inhuman practices, Carey moved the British government to outlaw these practices. Appalled at the sight of lepers being burned alive, he promoted the founding of India's first lepers' hospital in Calcutta. Carey well understood that in preaching the gospel, a missionary had to work against every form of evil and injustice.

During the years at Mudnabati Carey made steady progress toward achieving one of his most important goals; translating the Bible into the Bengali language. He had purchased a wooden press and had been joined by a young printer from England, William Ward, who had come to help produce the Bengali Bible. While Carey continued his scholarly work of translation he also engaged himself in the very practical chore of carving the wooden Bangali characters which would be used in the press to print the Bible. Just as Carey was about ready to go to press, the sudden departure of Mr. Udney and the closing of the indigo factory made it necessary for the group of missionaries to relocate. On January 1, 1800, with their goods, the printing press, and a collection of plants for a new botanical garden, Carey and his party boarded a boat for the trip to their new field. His new location as the little village of Serampore. Here Carey established a school which was later to become Serampore College.

In spite of his success in translation and education, Carey remained distressed by the fact that all his preaching, teaching, and personal witnessing had not produced a single convert. Perhaps Dr. Ryland had been correct when he said to Carey before he left England, "If God chooses to save the heathen, he will do so without your help." Then it happened rather strangely and quickly. A Hindu, Krishna Pal, fell in some slippery mud on the river bank and suffered excruciating pain from a dislocated shoulder. He was brought to the mission by Carey for medical attention from Dr. Thomas. The gospel was preached to him and three days before Christmas, 1800, he confessed Christ. On December 28, seven years after Carey had reached India, he baptized his first convert in the river Hugli.

Carey continued his work on the Bengali Bible and on the occasion of the first Lord's Supper in 1801 he laid on the communion table the first printed copy of the Bible in the Bengali language. Later that year a message arrived that threw the little colony into a turmoil of excitement. Carey was invited by the British Governor General to join the faculty of Fort William College in Calcutta. This was high recognition indeed for a missionary without formal education, and a Non-conformist Baptist at that, to be asked by the governor to teach in a college that was to educate young men for service in the government. Carey agreed to accept the appointment with the stipulation that he

be allowed to continue his missionary work and his translation.

By 1818 the presses were rolling, and portions of the Bible translated under Carey were being printed in 40 different languages and dialects. Since the rice paper of India was not suitable for printing because it was subject to being eaten by insects, Carey established the first paper mill of India and produced his own paper for his publications. The printing plant turned out one hundred thousand tracts annually. Added to this, Carey created a Bengali dictionary of 8,000 words. Carey's vision and drive animated all his helpers. "I would not exchange my occupation in this Scripture printing office to be the Archbishop of Canterbury," declared one of his workers.

The distinguished scholarship of a humble Baptist missionary could not be hidden. Carey was promoted to Professor of Oriental Languages in the College of for William. Although British Universities refused to confer honorary degrees upon anyone who was not of the established church, Brown University in the United States conferred upon William Carey the degree Doctor of Divinity. He received other honors in recognition of his scholarly research and scientific writings. He was elected to the London Linnaean, Geological, and Horticultural Societies. His interest in the natural sciences continued and he founded the Horticultural Society of India to encourage the study of botany.

As Carey increased in age he took greater pleasure in the college that he had founded at Serampore. He recognized that the work of carrying the gospel to India must be accomplished through trained nationals rather than through imported foreign missionaries. Carey insisted on a broad curriculum which was non-sectarian and included respect for the cultural values of the Indian people. He constantly challenged his students, "Master of Sanskrit with such thoroughness, and then add such knowledge of the Scriptures and science that, stronger than your antagonists, you may foil them with their own trusted weapons and capture their soul."

Although Carey had achieved much he remained a humble man. When he was introduced as Dr. Carey, he quickly reminded his audience that he was merely "the cobbler of Paulerspury." In his last will and testament he said: "I direct that before every other thing all my lawful debts be paid, that my funeral be as plain as possible, that I be buried by the side of my wife." When he was visited on his deathbed by Alexander Duff, who spoke of all his great achievements, Carey responded, "When I am gone say nothing of Dr. Carey — speak of Dr. Carey's Savior."

Tommy King is a member of First Church, Columbia, and serves on the Executive Committee of the Southern Baptist Convention.

Carey offers microcomputer course

HATTIESBURG — The William Carey College School of Business is offering a course in the use of microcomputers in churches.

The course will be taught 7-9 p.m.

Sept. 29, Oct. 6, and Oct. 13 at the Thomas Business Building on the Hattiesburg campus. For more information phone 582-6199.

Faces And Places

by anne washburn mc williams

I left my treasure near the Taj Mahal

Agra, an ancient city of India, on the bank of the river Yamuna, is about 80 miles from New Delhi. Five thousand years ago it was called Agrabah. The city is an important railway junction. It has Agra Fort and many notable buildings, but it is best known for its Taj Mahal.

I arrived in Agra by bus in late morning. The Indian driver warned us about the hordes that would descend on us once we set foot on the ground. "Keep going," he said. "We have a half mile to walk, so don't stop. If you try to buy something, you might get cheated or get your pocket picked." His advice was good, no doubt. Crowds of people surrounded the whole busload of us, and kept up with us every step of the way; if we walked fast, they walked fast, too. Many begged for rupees — the young and sick, the old and sick, the ragged. Others hawked their wares: postcards, guide books, jewelry, you-name-it. If you dared to smile or establish eye contact, that salesman thought he had you in his pocket. And sometimes he did. I wanted a guide book, so I bought one. In it I learned a lot about the Taj Mahal that I did not know.

When I walked through one of the gates in the red sandstone wall that surrounds the Taj grounds, I saw what ought to be (if it is not already) called one of the Wonders of the World. (See photo on page 1.) This marvel of symmetry was built as a tomb for a wife of Emperor Shah Jehan, Arjuman-Bano Begum, whose title was Mumtaz Mahal, Exalted of the Palaces. This emperor and empress were most devoted to each other. In 1631, at age 39, she gave birth to a daughter, and died shortly thereafter. As his wife was dying, the emperor in tears asked, "How can I show my love for you, Mumtaz?" She made three requests: that he take good care of her children, that he not marry again, and that he commemorate her, memory by building a unique tomb. The emperor did as she asked. After the Taj Mahal was completed he saw that her remains were moved there from the garden where they had first been buried.

Twenty thousand workmen labored continuously for 12 years and six months to complete the tomb. The dome rises to a height of 243 feet above garden level and 270 feet from the level of the river behind it. The whole structure is of white marble,

engraved with mosaic work, and inlaid with precious stones — rubies, turquoise, onyx, alabaster, emeralds, sapphires, garnet, topaz, diamonds, pearls . . . from Bagdad, Tibet, Ceylon, Arabia, Russia . . . and many other places.

On the four corners of the mausoleum are small domes. At each corner of the platform stands a circular minaret, indicative of the Moslem religion of the emperor, Shah Jehan, who later was buried beside Mumtaz. Lacelike white screens inside the tomb are also carved of white marble, studded with gems. (Men who carve marble cannot keep up the pace for many years, for the dust wears away the tips of their fingers.) In the Taj Garden is a long reflection pool. It is said that one who sees the reflection of the Taj in it during full moonlight will never forget the scene.

About 11 percent of India's 762,200,000 people are Muslims, 83 percent are Hindus, 7 percent are Buddhists, and 2.6 percent are Christians. Christianity reportedly reached India as early as the first century. Southern Baptist missionaries live in Bangalore and Kodaikanal. The Foreign Mission Board, SBC, reports, "Though Baptists represent only a small percentage of the population, next to the United States, India has the largest number of Baptists in any country of the world."

In late afternoon, our tour group stopped to see a mosque, but Joan and I were tired and stayed on the bus to wait. A young man, one of the crowd of beggars, I saw approaching from a distance. His face was handsome. His eyes were large and black, his skin dark, a deep brown, his hair black and straight. He wore a corduroy jacket and short plaid cotton pants. His legs and feet were bare. One wrist was wrapped in a dirty bandage. Except for one factor, he might have looked to be in good health. His lower back was exceedingly crooked, and he could not stand straight. (I have been told that some parents have broken children's backs so that they might go out and earn their living by begging.) I don't know why his was crooked, but he reached his hand into the doorway of the bus and said, "Please give me one rupee."

Before then, I had not been giving money to beggars, but something in this one's face made me want to listen to his appeal.

"Don't encourage beggars," Joan

said. "He just thinks we are rich Americans."

After two weeks of seeing people of Asia who own so little of this world's goods, I could not but answer, "We are rich Americans — so rich!" I gave him five rupees and said to myself, "If I am a fool, so be it." It was the smallest change I had, and was worth less than 50 cents to me.

Since he never said anything to me other than "Give me one rupee," I wondered if he could speak English. In return for the rupees, he smiled and saluted. Joan said, "If you were going to give him something, why don't you tell him about Jesus? Do you suppose he knows him?"

I did not know if he had ever heard of Jesus or not, but suddenly I knew I had to witness to him in some way. Maybe this was the reason why the day at the Taj Mahal had somehow gotten added to our schedule. I searched through my purse for a tract, but nothing I had would do. Then my hand touched my New Testament.

It was bound in leather and had my markings of many years in it. It had been a gift to me at Ridgecrest in 1950, and was one of my dearest treasures. I had almost left it home because I was afraid I might lose it. That morning I had taken it out of my suitcase, and put it in my purse. "I just can't give him this," I thought, but I knew this was what I should do. Would he ever own a Book like this if I did not give it to him? Could I not buy many more? Could he afford one any other way?

He was sitting on the ground near the bus, when I handed him the Testament. He arose, but made no reply when I said, "This will be more valuable to you than rupees."

When I got back on the bus he showed the Book to a man who walked up to him. A little circle of people gathered around him, all looking at the Bible. The man looked inside the Testament and evidently told the fellow what it was, for the young man then turned toward me. His face literally glowed as he saluted and smiled again. He kissed the Bible, placed it in his pocket, and patted his pocket.

If he could not read the Testament, I believe he asked someone to read it to him, and both he and the readers would be hearing the Word.

Many in India, I understand, cannot afford to buy reading materials. I feel good about leaving my treasure in Agra.

The Cooperative Program

(Continued from page 2)

year period. Enthusiastically, churches pledged \$92 million, and even though the campaign missed its goal, the \$75 million Campaign provided the inspiration for the birth of the Cooperative Program.

When the 1924 SBC met in Atlanta, Ga., the messengers approved a

"cooperative" sharing by all agencies in the 1925 budget. The following year the SBC gathered in Memphis, Tenn., and officially named the unified budget plan as the "Cooperative Program."

That churches were to cooperate by sending their gifts to their state convention office, where the state conven-

tion would retain a portion of the funds for its own programs and forward a portion to a central office to be distributed to the various SBC agencies.

Yes, the Cooperative Program is merely a tool — but in its more than (Continued on page 9)

Homecomings

Central, Brookhaven: Sept. 28; Ace McVay, morning speaker; Johnny Dalton, music director; Diane Dalton, pianist; lunch, activity building; afternoon activities, Central Churchmen, memorial and historical reports.

Rocky Point (Leake): Sept. 28; services, 10:45; Timmy Tolleson, student at New Orleans Seminary, sermon; David Wilkinson, pastor.

Immanuel, Hattiesburg, Sept. 28; homecoming and dedication of new

educational facilities; Mac's Construction Company was general contractor for the addition which doubled the floor space; Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, guest speaker; George C. Aultman, pastor.

Lyon, Lyon: Sept. 28; worship, 11 a.m.; dinner on ground, 12 noon; afternoon music service, 1 p.m. special activities for children; open house, pastorium, 3-4; Randol C. Lindsay, pastor.

Revival Dates

First Church of Sharon, Laurel: Sept. 28-Oct. 1; Sunday, 11 a.m., 6 p.m.; Mon.-Wed., 7 p.m.; Nelson J. Crozier, pastor, preaching; Bob Presley, Bon Soucur, Ala., music.

Valley Hill, Greenwood: Sept. 28-Oct. 3; Sunday, 7:30 p.m.; Mon.-Fri., 7 p.m.; Bobby Wagner, evangel-

ist; Joseph Sansing, music; Sue Avant, pianist.

McDowell Road, Jackson: Sept. 28-Oct. 2; 6:45 nightly; Ron Phillips, Chattanooga, evangelist; Sandi Sartor, guest soloist; Gary W. Rivers, pastor.

Staff Changes

Eugene Walden has been called as pastor of Providence Church, Cleveland. Prior to going to Cleveland, he was pastor of New Prospect Church, Iuka. He and his wife, Blanche, moved on the church field September 15.

Billy J. Howse is the new pastor at Moak's Creek Church, Lincoln County, after having served as pastor of Sardis Lake Church, Sardis, for seven years.

He attended Mid-South Bible College in Memphis. In Panola Association, he served as director of chaplaincy at South Panola Community Hospital, as chaplain and volunteer firefighter at Sardis Lake Fire Dept., and directed a building

program at Sardis Lake Church. He and his wife, Doris, have two children, Teresa, a high school junior, and Tammy Johnson, who is married.

Allen Williams was ordained, Sept. 14, at Fellowship Church, Summit, where he began his pastorate on Aug. 17.

The ordination message and charge to the candidate were brought by Glen T. Williams, director of missions, Pike Association, who is the father of Allen. Curtis L. Williams, pastor, McLaurin Heights Church, Pearl, delivered the charge to the church. Others on program were Howard Brister, pastor, Navilla Church, McComb; and David Millican, pastor, South McComb Church.

The church gave Williams a copy of the New American Standard Bible, presented by T. M. Smith, chairman of deacons.

Williams is a 1986 graduate of New Orleans Seminary and is a student in the doctor of theology degree program at New Orleans. He, his wife, Verr Dean and daughter, Brittany, live in New Orleans.

Mississippi Baptist activities

Sept. 28-Oct. 5 Sunday School Preparation Week (SS Emphasis)
Sept. 29 Youth & Youth Leader DiscipleLife Workshop; Emmanuel BC, Grenada; 7-9 p.m. (CT)
January Bible Study Clinic; Blue Mountain College; 9 a.m.-3 p.m. (SS)
Sept. 30 Youth & Youth Leader DiscipleLife Workshop; Ecruc BC, Ecruc; 7-9 p.m. (CT)
Oct. 1 October-Cooperative Program Month
January Bible Study Clinic; Mississippi College; 9 a.m.-3 p.m. (SS)
Oct. 2 January Bible Study Clinic; William Carey College; 9 a.m.-3 p.m. (SS)
Handbell Leadership Seminar-North; FBC, Starkville; 10 a.m.-5 p.m. (CM)
Oct. 3 Handbell Leadership Seminar-South; FBC, McComb; 10 a.m.-5 p.m. (CM)
Oct. 3-4 Disaster Relief Training; Central Hills Retreat; 6 p.m., 3rd-2 p.m., 4th (BRO)

Puppetry Guild will present "Aunt Molly"

A ventriloquist concert of Aunt Molly, presented by the Mississippi Puppetry Guild, will take place at the ETV Auditorium in R&D Center on Ridgewood Road, Jackson, Thursday, Sept. 25, at 7 p.m. (Aunt Molly is Mrs. Elven Fairchild of Moselle. She and her family are members of an evangelistic team.)

Aunt Molly is a ventriloquist who has performed hundreds of times in such places as churches, children's worship services, revivals, fairs, malls, banquets, and radio. She has conducted several tours of foreign countries. She, Uncle Al the Magician, and Sparky the Clown, form the Fairchild Evangelistic Association for the presentation of Christ through visuals, and Sunny Productions for providing family type entertainment for social and civic functions. Mississippi Puppetry Guild will present this ventriloquism concert free of charge.

Mississippi Puppetry Guild, Inc. is a non-profit organization and offers its members information on workshops, performances, meetings and festivals at local, national and international levels.

For more information, contact Hilda Hill at 932-2751 or Peter Zapletal between 8 a.m. and 5 p.m. at 982-6565.

Blanche Groves dies at 97

DALLAS (BP) — Blanche Groves, a Southern Baptist missionary educator and evangelist who spent 39 years working in China, Hong Kong, and Hawaii, died Sept. 13 in Dallas. She was 97.

Subject of the 1982 book, "Blanche Groves of China: Indomitable Lady," by Jean Faulkner Bond, of Starkville, Groves went to China in 1920. She taught at two schools in Soochow and briefly was interned by Japanese occupation forces early in World War II before being repatriated to the United States. After returning to Soochow in 1946, she led a church while supervising extensive relief work at three nutrition centers and a hostel.

She left China in 1950 after the beginning of the communist era and taught briefly at an Hawaiian Baptist academy. She transferred to Hong Kong in 1954 and began a Bible study in the Mandarin-speaking North Point area. By 1983 the North Point Baptist Church, the result of that small Bible study, had grown to nearly 1,500 members. Many are prominent professional people, according to missionaries.

Groves retired from missionary service in 1959 but continued to travel and speak about missions as long as she was physically able. She worked in church camps until 1980. "Of course I miss travel and speaking, attending camps, conventions and state meetings, but I don't let it make me unhappy," she wrote in 1981. "I try all the harder to be a more faithful 'Missions Prayer-er.'"

Revival Results

Pearl Hill (Leake): July 20-25; 1 profession of faith; 25 public decisions.

Devotional

Do we enjoy the frogs?

By Bruce Hill

In his catchy song about the frogs that plagued the Pharaoh of Egypt, a modern day song writer expresses our reluctance to turn from the pleasures of sin for a season.

The account of the frogs and Pharaoh is found in Exodus, chapter 5.

At first, the Pharaoh had a legitimate reason for not responding to God. Exodus 5:2 says, "Who is the Lord, that I should obey his voice to let Israel go? I knowest not the Lord..."

At the time of the plague of the frogs the Pharaoh had come to know God experientially. He had seen God's hand at work through the water turning to blood and knowing that God answered Moses' request to change the waters back to their normal state. Now he had no legitimate excuse for his disobedience.

Pharaoh hated the frogs. They were everywhere, on everything, in everything; and he wanted relief even if it meant obeying God. And yet, it is amazing that when Moses asked Pharaoh when he wanted the frogs removed he said wait until tomorrow. He wanted to continue in his disobedience... one more night.

Most of us at some time in our lives have been like the Pharaoh. We knew that we needed to repent of sin, but we were enjoying the

pleasures of our sin.

The songwriter put it like this, "Lord, change my wicked ways, but don't do it today. Let me spend one more night with the frogs."

He equates being with the frogs to being in sin, and the pointed message of the song strikes a familiar chord. Haven't we harbored the sin of gossip, of unforgiveness, and other similar sins instead of repenting of them immediately? We enjoyed the pleasure, sensuous pleasure, derived from our sin. And we willingly said no to the convicting of the Holy Spirit to confess and repent.

Everyone of us is faced with the temptation to enjoy sin. The Bible tells us in Hebrews 11:25 that Moses had to make the decision whether to "suffer affliction with the people of God" or "to enjoy the pleasures of sin for a season."

Another line of the song says, "You have to be dumber than dirt, my friend, to spend one more night with the frogs."

How true this is; yet, tragically, we are just that dumb. Blinded might be a more accurate word to use. We are blinded by sin; and if it weren't for the work of the Holy Spirit to convict of this fact, we might just remain in sin forever.

James 4:7 instructs us to "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

If you ever sense you are living with the frogs, remember that the Christian's "bar of soap" for cleansing is found in 1 John 1:9.

Bruce Hill is publisher, Holmes County Herald, Lexington.

Farmhaven plans special day

Farmhaven Church, Madison County, has proclaimed Sunday, Sept. 28, as Mr. and Mrs. Earl W. Owens Day.

After regular morning service and dinner on the grounds, a special program will be held in the afternoon to pay tribute to Mr. and Mrs. Owens, long-time workers in the church, she as pianist and he as Sunday School teacher.

The special program will begin at 1:30 p.m. with music by the Glory-bound Quartet of Raymond Road Church, Jackson. C. Z. Holland, of Clinton, a former pastor at Farmhaven, will be featured speaker. Grant McElveen is pastor.

BSUs to compete in bike relay for missions

The Baptist Student Unions of William Carey College and the University of Southern Mississippi will compete in a bike relay race Sept. 26 to the BSU Convention in Jackson.

Competition begins at 12:30 p.m. at Hub City Lanes in Hattiesburg with the two schools racing to Highway 80 in Jackson.

The bike race includes a competition between the colleges to raise money for summer missions. For more information call Steve Smith at 582-6113.

First Baptist Church, West Point

presents

DINO

in concert

Wednesday, Oct. 1

7 p.m.

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Winderses to lead annuitants in prayer-share time, Oct. 9-11

The Mississippi Annuitants Fellowship will have a Mini-Retreat Oct. 9-11, at Camp Garaywa in Clinton.

One of the special features of the program will be the prayer-share time which will be led by Ralph Winders, former director of the Mississippi Baptist Student Department, and his wife Jeannie. Since Winders' retirement, he has been active in chaplaincy work at the Mississippi Baptist Medical Center. The two are active members of Colonial Heights Church, Jackson.

Reservations, even past the suggested deadline, are still being accepted. Write William H. Sellers, Box 530, Jackson, Miss. 39205.



Ralph and Jennie Winders

Secretarial conferences are scheduled for October

All church and associational secretaries are invited to participate in one of a series of secretarial training conferences in October.

The conferences will take place in the following locations: Oct. 20 at Pike associational office, McComb; Oct. 21 at Simpson associational office, Mendenhall; Oct. 22 at First Church, Leland; and Oct. 23 at First Church, West Point. Each will be from 9 a.m. to 3 p.m.

Each conference will have a similar format and will provide suggestions and helps in improving skills and abilities and in seeing how a secretary fits in the Shared Ministry picture. Shared Ministry focuses on pastors, and other staffers, deacons, and volunteer leaders in serving as part-

ners in ministry.

Virginia Fulton, pastor's secretary at First Church, Grenada, is coordinating the program and is assisted by Donna Gandy, associational secretary in Austin, Tex., and a certified instructor in the Church Administration Department, Sunday School Board.

Sessions include tips on layout and design of church newsletters and bulletins and on professional standards for church secretaries.

These conferences are free to participants. Registration is necessary. Write Julius Thompson, Box 530, Jackson, Miss., 39205.

Each participant is to bring her own lunch. Drink and dessert will be provided by the host church or office.

The Cooperative Program

(Continued from page 7)

six decades of existence, it has proven to be an effective channel for fulfilling the purpose envisioned at the SBC's organization in 1845: "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel" (SBC Constitution preamble).

As we focus our method of mission support through the Cooperative Program during October, Southern Baptists will find many reasons to celebrate our "partnership in the gospel." (Phil. 1:4 NIV).

Al Shackleford is editor of the Baptist and Reflector, state paper for Tennessee.

Contemporary Christian music

(Continued from page 6)

and after their assemblies. During a couple of the youth conferences, we played CCM during these times, and the kids loved it! They were singing along, laughing, and having a great time together in the Lord's presence.

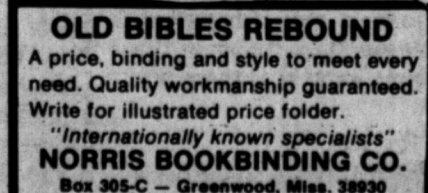
However, the sound room operator was instructed by a faculty member not to play any more CCM because a couple of the youth had been seen "dancing" to the music. I want you to know that for the rest of the summer, the youth were subjected to hymns by piano — and that's all.

The youth at these conferences sat around and did nothing — they were bored. Now explain to me why this form of entertainment is considered worshipful and praiseful while CCM, which excites, enthralls, and inspires our youth, is not!

Contemporary Christian Music has

touched my life, and the life of thousands of young people all over the world. It brings the word of God's love and peace to them in a fresh, exciting way. It changes lives. That's all that matters.

Richie Edwards
Mississippi State



Irwin held briefly in Turkey for espionage

ERZURUM, Turkey (EP) — Former U.S. astronaut James Irwin was detained Aug. 30 by Turkish police following allegations that he was engaged in espionage during his search for Noah's Ark. Irwin denied the charge.

Five American members of Irwin's team and two Dutch television crewmen were also detained. All eight were put under house arrest on the morning of the 30th, but were released

in the evening with no explanation.

They had been detained on charges of making an illegal flight and taking illegal pictures. Officials said they may have filmed sensitive military areas on Turkey's border with the Soviet Union, as Mount Ararat is adjacent to both Soviet and Iranian borders. An independent news agency reported that Irwin's team was released when Turkey's police chief confirmed that the team had been

given permission to fly and photograph in the Ararat region.

Irwin decided to abandon this year's quest for Noah's Ark when Turkish officials barred him from climbing the Ahura Gorge on the northern face of Mount Ararat, close to the Soviet frontier, where Irwin believes the Ark is located. His team was given permission to climb only the southern face of the mountain. Irwin has climbed Ararat five times.

OCT 3-5
Fall Celebration
with TRUTH and
Luci Swindoll

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Friday Evening

6:00 - 8:00	Registration	(Sanctuary Foyer)
7:00 - 8:00	M & M	(Fellowship Hall)
8:00 - 10:00	Opening Celebration	(Sanctuary)
	• Welcome	Rusty Barksdale
	• Warm-up	Sally Single
	• Wind-up	Luci Swindoll
	• Pitch	Truth

Saturday

9:00 - 10:00	Morning Celebration	(Sanctuary)
	• Warm-up	Sally Single
	• Pitch	Luci
10:00 - 10:15	Shake and Break	
10:15 - 11:00	Seminars	
11:00 - 11:15	Move and Groove	
11:15 - 12:00	Seminars	
Free Time	(see restaurant guide and afternoon recreation suggestions)	
7:00 - 7:15	Sally Single	
7:15 - 8:15	Seminars	
8:15 - 8:30	Shake and Break	
8:30 - 9:30	Evening Celebration	(Sanctuary)
	• Luci	
	• Adieu	

Sunday

9:40 a.m.	Worship	(Sanctuary)
11:00	Single Adult Rally	(Fellowship Hall)

COST

\$10.00 Friday Night \$10.00 Saturday — \$15.00 for the whole weekend



Luci Swindoll is a favorite speaker at Single Adult Conferences around the world. Luci lives in Fullerton, Calif.



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For additional information, call Rusty or Sherry at 948-8780.

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Dec. 31, 1986

SUNDAY SCHOOL LESSON COMMENTARIES

Prayers of thanksgiving flow from a state of mind

By James W. Street

Psalms 103:1-5, I Corinthians 1:4-9,

I Timothy 1:12-14

Can there be an uglier expression of self-centeredness than ingratitude? Move that over one emotional degree and see how unattractive a sin ingratitude is for the Christian. Beginning in the Old Testament, particularly the Psalms, we see that God's people are to be aware of his blessings and are to give prayerful expression of praise and thanksgiving for all his goodness.



Street

Thankfulness and its expression seem to be a stance of life. Prayers of thanksgiving flow from a state of mind and are not always verbal or demonstrable. That kind of attitude toward life comes from within — an inner spirit. It is a spiritual response to life or a keenly developed

LIFE AND WORK

memory of the heart.

Quite obviously, one's attitude of the inner self is far more important than words or deeds. That mind-set, that tilt of the sail of life, does lead naturally many times into spoken words of prayerful thanksgiving to God and overt acts of compassion and charity toward those who are less fortunate than we are.

In another place, to another people, Paul spoke some difficult words concerning this matter of thankful praying when he said, "In everything give thanks." Is this an idealized exaggeration? Are these words for the super-Christians? Are the sentiments to find root in the hearts of common garden-variety Christians like me or you? Is it possible to give thanks in everything?

Please note the careful wording of the statement: We are to give thanks in, not for

everything. This is a crucial difference. I believe Paul to be positing the tenet of faith that says in everything that comes to us we can and should learn the positive lessons and give thanks for God's instructive presence in the midst of difficulty.

Apparently, we humans learn best from adversity. We learn patience, understanding, compassion, and humility from the deep moments of life — not from the frothy times! In those dark hours we learn again the blessing of the presence of God and we give voice to our thankful praise either audibly or silently.

Paul could write those words found in our texts and in other places in the New Testament for he had put those principles to the test in real-life situations. He had been through every conceivable form of suffering and found the presence of God dependable and steadfast.

So, you see, it isn't as impossible as it sounds to give thanks in everything. Surely we will not be ecstatic when tragedy strikes. We will still

experience hurt, disappointment, bereavement, and loneliness. Jesus did. Paul did. The other apostles did. Christians in every generation have. And so will we.

But we can give thanks in all these storms, thanks for the lessons learned. We can give thanks for the presence of God we can sense in the midst of life's sharpest blows. We can give thanks for the courage, strength, and assurance we gain from his presence.

Do you suppose that it would be as great as we are prone to believe if trouble never came to our door? What if the weather always did what we wanted it to do? What if there were no pain, no tragedy, no disappointments? Maybe, life wouldn't be as great as we like to think.

I have the suspicion that God knew and knows how we learn best and what is best for us. Give thanks for everything? I believe that's asking too much. In everything give thanks? This we can do and should do!

James Street is pastor, First, Cleveland.

Malachi writes words of warning, encouragement

By Marjean Patterson

Malachi 2:17-4:6

The prophet Malachi — "my messenger" — wrote as a man who had intense love for the people of God. A man who was as much at



Patterson

home in the street and marketplace as he was in the temple, he spoke with the authority of God's Word.

I. God's messenger and coming judgment (2:17-3:5)

God had warned Judah and pleaded with the people. He told them if they did not return to him he would have to judge them and destroy them. In a demonstration of goodness and patience, he would keep a remnant for himself and eventually restore the people.

Because of their indifference, the people continually questioned God. God had grown weary of their shallow questions. They expressed doubts that God would come in judgment. "Where is the God of justice?" was their question, as if the covenant God either took pleasure in the deeds of wicked men or else was unwilling or unable to do anything about them.

BIBLE BOOK

Why, already steps were being taken to identify the God of judgment and justice. Malachi reported that a messenger was being sent to prepare the way for the coming of the Lord. Some identify "my messenger" as the prophet Malachi himself, since his name means "my messenger." Others identify Elijah as the messenger. The New Testament interprets the messenger as John the Baptist, who prepared the way for Jesus.

The purpose of the messenger was to run the road preceding the king, in order to smooth out the way, to pick up loose stones which might cause injury to the king, and to fill in the low places.

Suddenly the Lord would appear in the temple, likely in order that he might judge the priests first of all.

In Malachi 3:2-5, the prophet paints vivid pictures of the judgment to come against the people. The judgment would be thorough and terrible. Burning like fire and cleansing like lye, the true will be separated from the false and the good from the evil. They will be refined until

they come forth like precious metal. Then they would be acceptable to the Lord.

II. A plea to return to God and be blessed

The prophet continues and brings out a most important message: "Return unto me, and I will return unto you, saith the Lord of hosts." This is God's great plea to mankind across the ages. The Jews demanded evidence of their wrongdoing; consequently, God accused them of robbing him by withholding their tithes and offerings.

Malachi 3:9 indicates that a curse had fallen upon the entire nation because of their negligence concerning tithes and offerings. The Lord challenged Israel to bring the entire tithe into the storehouse and to prove his ability and willingness to bless. If the people would obey God and do what he asked them to do, then they would be blessed.

III. An answer for the discouraged (3:13-4:3)

A lovely portrait emerges from this portion of Malachi. Though the wicked were slandering God, the righteous were praising him. The righteous were pictured as coming together to discuss the goodness of the Lord and to reassure one another with words of faith and trust. Mention was made of a "book of remem-

brance" in which was written the names of those who feared the Lord and thought on his name.

At times the sincere believer waits and waits; and he gives and gives; and nothing seems to come. He tries and tries and nothing seems to happen. He prays and prays, and things do not seem to change. But all the time he is doing that, God almighty has his eyes on him. God has a book of remembrances about him.

IV. An exhortation and a promise (4:5-6)

Malachi identifies "the messenger" as the prophet Elijah, whose mission would be that of turning the hearts of fathers to their children and the hearts of children to their fathers.

Hope for the people lay in a return to the faith of their forefathers. Many believe that the ultimate fulfillment of the events related in Malachi 4 will be related to the second coming of Christ.

Just as surely as Malachi was the last prophet, just as surely as we are moving toward the last days, just as surely as time will run its course, almighty God will move!

Marjean Patterson is executive director, Mississippi WMU.

God gives his people a covenant for them to live by

By Robert E. Self

Exodus 19:1-6; 24:3-8

Few agreements in life are as beautiful as the promises made between two people on their wedding day. They promise to love, honor, and



Self

sustain each other through good times as well as those that are not so good. We have had occasion to see those vows lived out to fulness in the lives of people who have lived and loved together for fifty and more years.

That beautiful agreement lived out in the marriage relationship is but a mirror of the covenant made in our study today. God had already made a covenant with Noah and with Abraham. Now, he renews that covenant and makes another one with their descendants. You will remember that God promised Abraham that he would be blessed with many descendants and that he would prosper them upon the earth.

I. The setting (19:1-2)

The people who were the product of the earlier covenants found themselves captives in the land of Egypt. Space does not permit an ex-

ploration of their plight there. Let it be noted that their times were hard and that there must have been many times when they doubted the effect of the covenants. God had not acted in the time nor in the way that they thought he would.

But he did act. In his own time, God called the people out of Egypt and cared for them against all odds! They came out shortly after that first Passover in the spring of the year.

They came to the wilderness or the Desert of Sinai.

II. A reminder (19:3-4)

After the tiring, hard journey out of Egypt to Sinai, God called Moses aside to reaffirm his call and purpose. He reminded him that God himself had delivered them, as it were, on the wings of eagles.

We all need that in some way from time to time. Shortly after graduating from seminary, I went through a period of despondence over the difference between the real church and the church as I understood it in the New Testament. The hurt was so deep that for the only time in my ministry, I seriously questioned my call. We

prayed about it often. Finally, alone in a restaurant 200 miles from home, a Christian man whom I had not seen before nor have I seen him since, came to my table with words of encouragement. He never knew of my need, but God used him to put me back on my feet. We all need to be reminded and encouraged from time to time.

III. The promises (19:5-6)

The basic promise that God made to the people was that they were to enjoy a special relationship to him. They were to be a "special treasure." The Hebrew word has to do with a thing that is highly treasured and that is to be carefully guarded. No other nation held quite that special place at the time.

They were also to be a "kingdom of priests and a holy nation." Two great ideas are present. As priests, they have the right to enter into a communion with God. At the same time, they must represent God to men. As a holy nation, they were responsible for holy living in the world that the world may know that there is a God in the heavens.

IV. An agreement (24:3-8)

The covenants of God are always on the basis of his grace. We do not deserve and have not

earned the right to enter into agreement with him. At the same time, we are required to respond to his grace offer. In order for his plan to work in our lives, we must respond to him in obedience. We are told that God will do certain things on his part if we obey (19:5).

When Moses made the proposal to the people, they quickly agreed. "All the words which the Lord has spoken, we will do." Their promise put the covenant into effect. To celebrate and ratify it fully, they offered sacrifice.

Conclusion:

A young boy was recently flying from London to Atlanta. He had been visiting his father who lived in London and was now returning to Atlanta where his mother lived. Noticing that he was alone, another passenger began to talk to him. Trying to soothe any fears that the youngster might have, the older passenger said, "I don't think I'm as strong as you are. I might be afraid that nobody would meet me when I got to Atlanta." The youngster replied that it didn't take much courage because "my mother said she would be there and she never breaks a promise."

God made an agreement. You can live by it if you obey him.

Robert E. Self is pastor, First, Brookhaven.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

September 4 - September 17, 1986

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Representative Robert Anderson
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At the regularly scheduled Trustee meeting September 9 the Board of Trustees for The Baptist Children's Village elected the following officers: President — Mr. James T. "Jimmy" Hollingsworth of Hollandale (center), Vice President and Chairperson of The Executive Committee — Mrs. Dorothy Walker of Stoneville (left), Secretary — Mr. Robert W. King of Jackson (right).



Paul N. Nunnery, Executive Director of The Baptist Children's Village since 1960, presented Rev. Doyle Cummings, President of The Village Trustee Body for the past two years, a plaque of appreciation for exceptional leadership.

DID YOU KNOW?

The Children's Village is in its 90th year of continuous, uninterrupted service?

For each of the past 3 years we have admitted 500 to 600 different boys and girls to custodial care annually?

The Village is a purely voluntary, not-for-profit agency, which neither seeks nor accepts cash funding from government — at any level?

Money support, in excess of \$5,400.00 per day is required to sustain the agency's operation?

Baptist Record

Revival teams thrilled by aggressive interest

By Laura Lee Stewart

MOMBASA, Kenya (BP) — From atop the numerous minarets, for hundreds of years the people here have been called to prayer. Five times a day they still are reminded to kneel to Allah.

But for eight days in August, a team of 47 Southern Baptists led by former Southern Baptist Convention President James T. Draper Jr. went into the streets of the Kenyan port city alongside Kenyan Baptists and Southern Baptist missionaries to call people to another kind of prayer.

The volunteers visited in homes, talked to groups or individuals they met on the street, preached from the back of a pickup truck and witnessed through puppet shows.

By the time they flew home, 6,746 people had prayed for Jesus to enter their lives as Savior. Many of the Kenyan friends the group had made could not see them off at the airport — they were too busy continuing to witness in the streets of the ancient town.

"I've been places where people

were responsive to the Gospel, but I don't think I've ever seen people as anxious to hear about salvation as these people were," said Draper, pastor of First Church, Euless, Tex. "They were almost aggressive they were so open. There was no hostility."

"Mombasa is in revival," agreed missionary Jack G. Conley from Merkel, Texas. "The (local) preachers are in revival spirit, and the close cooperation among the volunteers, the nationals and the missionaries resulted in revival."

The images the volunteers brought home were vivid:

— An eleven-year-old boy ignored the teasing and jeering of his friends to pray for Jesus to come into his heart.

— After national interpreters spent several hours with the volunteers, they began witnessing on their own so the volunteers would find other people to talk to, even without translation.

— People had to be turned away when the supply of more than 1,500 Bibles was given away. Children

begged for tracts.

— A Moslem man returned after praying and asked Draper to give him a "Christian name" because he no longer wanted his Muslim name. He took Draper's name James. Such response was almost intimidating, volunteers reported. Carol Draper said it sometimes seemed they were almost trying to talk people out of becoming Christians as they probed the sincerity of the people who made decisions for Christ.

A total of 329 baptisms were reported on Sunday at the end of the week. Many people walked three miles to be baptized in the Indian Ocean.

Followup will be a major task for the five Baptist churches in Mombasa. Each person who prayed gave his address and will be offered a Bible Way Correspondence Course through the Baptist Publications House in Nairobi in addition to being contacted by Mombasa Baptists.

Laura Lee Stewart is press representative for the Baptist Mission of Kenya.



C. J. Olander, former pastor, and guest of honor speaker at Morgan City, cuts the 100th anniversary cake. Marvin Elliott, former interim pastor; James Walters, present pastor; and Glenn Simmons, former pastor, stand behind Olander. Simmons was evangelist for the revival that began the day of the homecoming.

Morgan City dedicates marker at old Bear Creek Cemetery



Morgan City Church, Leflore Association, held a special homecoming day Aug. 17 to celebrate the 100th anniversary of its predecessor, Bear Creek Church. All former pastors and their families were asked to come for the weekend and to speak during the Sunday School hour. "Guest of Honor" was former pastor for 19½ years, C. J. Olander.

This special day also began Morgan City's revival, with former pastor, Glenn Simmons, serving as evangelist. After the morning worship service, dinner on the grounds offered opportunities for fellowship. Revival services ran through Aug. 20.

Sunday afternoon, Aug. 17, a monument was dedicated in the Bear Creek Cemetery in observance of the 100th anniversary of Bear Creek Church. That church no longer exists, but is the mother church of Morgan City Church.

Mary Annette Morgan: the new and the old. A monument was placed at the Bear Creek Cemetery on Aug. 17, in observance of Bear Creek's 100th anniversary.

Service honors crash victims

CERRITOS, Calif. (BP) — Nearly 1,100 attended memorial services for three Southern Baptists killed when a huge chunk of fiery debris from an Aug. 31 mid-air collision over Cerritos, Calif., landed in their backyard and engulfed their home in flames.

Frank Estrada Sr., 43, was a deacon at Cerritos Valley Baptist Church in La Palma, Calif. Two of his children with him, Javier, 16, and Anjelica, 14, also were members there.

An Aeromexico DC-9 was preparing to land at the Los Angeles International Airport when a single-engine plane collided with the tail section, hurling both planes, debris, and bodies to the ground. At least 79 other people were killed.

Teresa Estrada — who never saw the planes — was returning from a local grocery store when she saw smoke billowing from the vicinity of her neighborhood. Becoming increasingly nervous as she approached, she finally stopped her car about a block from her home and ran, stepping over wreckage and bodies, to the house.

She found it — and most of her family — destroyed. Alejandro, twin brother of Anjelica, also was home and had escaped by jumping out of a bedroom window after the walls and windows began caving in on him. A neighbor had carried him a safe distance from the house. Part of the airliner was in the backyard, feeding jet fuel to the flames.

Several blocks away, Pastor Herb Carson had just dismissed the Cerritos Valley congregation from the second morning worship service when two men burst inside the church with news of the disaster. Almost at the same time, Estrada was on the telephone asking for him. Carson and Bill Kennedy, music and education minister at the church, left for the disaster site and began setting up a shelter center about one block from most of the wreckage. L. G. Chaddick, associate state director of Christian social ministries, arrived at the shelter and began assisting families seeking other family members.

Because of the mass chaos and con-

fusion, it was two hours before a minister could reach the distraught 39-year-old mother and her son to begin the ministering process.

Another son, Frank Estrada Jr., 18, arrived from vacation in Arizona later in the evening.

"The Lord has really been working through this (tragedy)," Carson noted. "A lot of opportunities to witness" have really opened up, he added, noting, after being shaken so hard, the community seems to be pulling together with churches working to communicate that in the midst of all the tragedy there is truth to be known.



Dinner on the grounds gave a chance for fellowship during Morgan City's 100th anniversary celebration.

Hong Kong leaders leave the island

HONG KONG (EP) — A marked increase in the emigration of Hong Kong church leaders to the West since China's agreement with Great Britain to take over the Hong Kong in 1997 has been noted by Wilson Chow, dean of the China Graduate School of Theology.

Local pastors, parachurch ministry directors, and key laypeople are leaving a Hong Kong that faces an uncertain future. Communist China has promised to avoid major social change in Hong Kong for at least 50 years, but many people doubt that promise.

Baptist Record

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Byhalia group takes Michigan mission trip

When a group of Mississippians went to Michigan to help build a church, they pretty much took the church with them.

In August, the group traveled from First Church, Byhalia, to Cadillac, Mich., to build a building for a small church there.

The church is Evergreen Church, and the pastor is Kenny Spain, a former pastor in Shelby and a graduate of Mid-America Seminary. He is working as a Mission Service Corps volunteer with the Home Mission Board for the church which has about 40 members.

The Byhalia group, which has been supporting the church through the HMB for two years, took a truck with most of the church materials aboard. That truck, loaned by Elon Griffin of Byhalia, had roofing shingles, insulation, and all outside doors and windows. The Byhalia church also bought lumber, trusses, and decking.

Work was done from 6:30 each morning to past nine at night.

Midweek, another group from Fifteenth Avenue Church in Meridian which had been helping complete another church, helped the Byhalia group with the trusses and decking.

They finished their work and were preparing to leave, when a donor provided money for siding; and they stayed to put up the siding, doors, and windows.

On the way home, the group stopped

by a farm to take a load of hay to a man in Tennessee who had provided the shingles.

During their stay the group took time for worship experiences with the Evergreen church, including a prayer

meeting in the new building.

Taking part in the trip were Sarah and Ken McMillen, pastor, Mr. and Mrs. Jim Sullivan, Phillip Campbell, Amy and John McMillen, Chris and Rav Roberts, and George Bristow.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 2, 1986

Published Since 1877

BSU Convention

Students observe 40th state work anniversary



Jenny McLemore, an elementary school music teacher in Montgomery, Ala., presents special music for the students. She is a former member of First Church, Jackson.



Dean Register, pastor of First Church, Gulfport, presents the Bible study for the student convention.



A group of former student summer missionaries discuss their experiences with Lloyd Lunceford, associate director for the Mississippi Baptist Student Work Department, right. From left, the students are Carol Bates, MSU; Jennifer Dean, USM; Kevin Hand, MC; and Scott Hummel, William Carey.



The Sounds of Joy from Northeast Mississippi Junior College, entertain during a reception in observance of 40 years of student work in Mississippi.



Michele Burchfield, Mississippi Delta Junior College, signs during a musical number as Jenny McLemore plays in the background.

SOUTHERN BAPTIST HISTORICAL
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Editorials . . . by Don McGregor

It's not the same

With the introduction of a motion before the Southern Baptist Convention in June, the Baptist Joint Committee on Public Affairs has come under investigation. The motion was to discontinue funding for the committee.

To do away with an agency structurally takes votes at two consecutive conventions. Its funding can be removed at one convention, and it's gone anyway.

Southern Baptists need to be thinking about this effort to get rid of the Baptist Joint Committee. The word seems to be that the primary reason for wanting to pull out the funding is because of the flamboyant nature of the executive director. If that is the case, however, two factors need to be considered. The first is that effectiveness in the Washington scene seems to demand more aggressiveness than is considered normal. The second is that the fate of an agency should not rest on the perception of a personality.

By a very close vote at the convention, the motion to defund the Baptist Joint Committee was referred to the SBC Executive Committee. The matter was assigned to the committee's subcommittee on Administrative and Convention Arrangements. That subcommittee began to deal with the matter on Tuesday morning of last week prior to the beginning of an Executive Committee session that afternoon. A motion was put before the subcommittee that would have requested the Executive Committee to ask its chairman, David Maddox of California, a layman, to appoint a committee of seven persons from the Executive Committee to study the matter.

Over the protestations of Maddox, however, the subcommittee passed an amendment telling Maddox to nominate rather than appoint such a committee and to let his nominations be known before the subcommittee voted on whether or not to send the motion on to the Executive Committee.

Right off the bat, regardless of what one thinks about the Baptist Joint Committee, it seems a bit out of order for a subcommittee to tell the chairman of the larger committee that he should nominate committee members without prior authorization from the larger committee and that the subcommittee would want to see his list of nominees before they were announced to the larger committee. Maddox seemed to agree that this was an unusual request, but he complied.

The list of nominees is to be found elsewhere in this issue.

Regardless of concepts, however, it is a closed matter. The subcommittee acted without a dissenting vote. And

the matter passed the Executive Committee when it was presented there later.

It must be said that the reason for the insistence on the list's being made known before the vote was to be sure of balance on the committee. There is no problem with that concept; and Maddox, a man of obvious integrity, did appoint a committee that seems to be acceptable to all.

It is hoped that the committee will give very serious attention to its task, and there is no doubt but that it will.

The Baptist Joint Committee has served Baptists all across the nation very well for 40 years. In his earlier presentation to the Executive Committee, Executive Director James Dunn told of outstanding accomplishments that have been realized through the cooperation of the nine Baptist conventions that are a part of the Baptist Joint Committee. He noted particularly the effectiveness of the black conventions in dealing with African affairs.

Let's not be hasty in dealing with the Baptist Joint Committee. It has served well for all of these many years in the area of church-state separation. That is its only assignment.

The alternative would be to have just a Southern Baptist agency in Washington. We cannot fully control one made up of nine conventions, even though we provide most of the funding.

We are by far the largest, however, and sometimes representatives of the other conventions might prove to be more helpful than would control.

By-the-way, before the subject of the Baptist Joint Committee is left, there is another issue that got tangled up in Baptist Joint Committee developments, though it has no relationship to the Baptist Joint Committee itself. That is the matter of "background rules only" for Executive Committee subcommittee meetings. Many times the story of what is going on in Executive Committee developments could better be told in subcommittee developments. But the "background only" rule means that subcommittee developments can be used only as background material for telling the story of the Executive Committee.

This is not a recent rule. It has been standing for many years. And only a journalist would complain, for that's who it's aimed at. Let this serve as an instrument of complaint, however. If news is made in the subcommittee, as was the case with the Baptist Joint Committee issue, then it needs to be reported.

Be that as it may, all of this signals that, for better or for worse, the Southern Baptist Convention is no longer the same as it was five years ago. Some observers will like it bet-

ter. Some will not like it at all. But it is different. Through Baptist polity of majority rule according to convention attendance, it has changed.

The strange thing is that while some appreciate the changes and some do not, the mass of the people have never had a voice in such decisions. They have been affected, but they have not been able to speak. They may agree with conditions. They may not.

We'll never know.

Haywood N. Stubble



Guest opinion . . .

The Baptist state papers

By Peter Rhea Jones

Late in a long agenda I would speak with enthusiasm and deep appreciation for and to our denominational press: Baptist Press, our agency publications, and especially our 37 Baptist newspapers.

We honor and recognize the editors of our respected state papers. They do an outstanding job and are deserving of our strong support. They offer perspective. They report news. They interpret public events from the outlook of Baptist principles. The editors alertly oppose developments in state legislatures that are antithetical to our common moral concerns during the very incipient stage of such proposals. Thus they arouse our Baptist people and put others on notice.

We support the freedom of the press, both on American principle and more especially on Baptist belief, to express a Christian conscience while respecting the views of all Baptists. Integrity, truth, and precious credibility are served by a free press

as is the priesthood of the believer under the lordship of Christ and the individual conscience before God. Our Baptist legacy is as a free people, and we can only be free if we are informed.

Our newspapers promote statewide events planned by our denominational leaders. They do so much to advocate the Cooperative Program both by giving space to our state executive secretaries and others to write but also by the influential commendation of the denominational offering within the editorials themselves. Before and during the successful Good News America revival campaign across our nation the state editors helped to lead the way through vigorous support, lucid explanations, and inspiring reporting. They, along with the Home Mission Board and many others, are due our appreciation for the way they lifted the Good News campaign to inspiring heights and then reported samples of the encouraging results.

Let us subscribe to our state papers and read them in order to be informed. Let us express our differences through Letters to the Editor or in private conversation. Let us see the ministry aspect of Christian journalism and recognize the vocation of Baptist editors and staff and accept them as fellow ministers and fellow members of our Baptist family. We appreciate and affirm these Baptist editors and believe in their calling.

Thank you for a good job in difficult days.

Could we all express our appreciation to these editors and their staffs with a hearty round of applause?

Peter Rhea Jones, pastor
Decatur First Baptist Church

Peter Rhea Jones, pastor of First Church, Decatur, Ga., delivered this message during the report on the Baptist state papers at the Southern Baptist Convention in June in Atlanta, Ga.

US-2 missionary becomes first seminary coordinator for deaf

NEW ORLEANS, (BP) — Julie Elaine Balthrop has been named the first coordinator of interpretive services for deaf theology students attending a Southern Baptist seminary.

A US-2 missionary under appointment by the Southern Baptist Home Mission Board, she will work in cooperation with the Louisiana Baptist Convention's missions division and New Orleans Baptist Theological

Seminary. Balthrop will assist deaf students attending the seminary and seminary personnel with needs of deaf students.

This past year three deaf students received education at New Orleans Baptist Seminary. Other seminaries have deaf students.

Balthrop said her responsibilities will be to recruit and schedule interpreters, provide orientation and train-

ing for interpreters in using theological terms in sign language, act as resource person to assist seminary faculty and staff with needs of deaf students and help recruit deaf students for theological education.

Balthrop, a native of Odessa, Texas, received the master of arts degree in deaf education from the University of Northern Colorado in Greeley, in March.

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